

# CHRISTIAN SECRETARY.

NORMAND BURR, EDITOR AND PROPRIETOR.

"WHAT THOU SEEEST, WRITE, AND SEND UNTO THE CHURCHES."

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## THE CHRISTIAN SECRETARY

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### TERMS.

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### For the Christian Secretary.

## More about Ministers and Education.

We are for an educated ministry; the very best education that can be secured. "Knowledge is power," and this is equally true in the Christian ministry as in any other profession. All the learning that can be acquired by the minister of Christ, can be successfully employed in the advancement of true religion, and our advice to every young man who contemplates entering the ministry, would be, to get knowledge—*get it*. The very highest qualifications which human learning can secure are none to good for Christ, and will find ample scope in his service.

But cannot men have these qualifications without the advantages of a University education? Are the Universities of our land the only possible road to "the highest qualifications for successful labor in the more important posts in the home field?" The paper of the Home Secretary assumes that they are and here we are at issue.

Men have secured the highest qualifications, for usefulness in every other profession without a University education, and that too with less than a tithe of the advantages that are enjoyed in this day, by the entire population of this country. The brightest laurels that have been won on the fields of science, or in the learned professions, have been won by this class of men. Among the painters, the poets, the philosophers, and the statesmen of our country, there are no more illustrious names than are found among the self-educated.

Benjamin West commenced his career as a painter, in his father's garret, in a small town in Pennsylvania, with only three colors, red and yellow obtained from the Indians, and indigo given him by his mother; and with brushes made from the hair of a cat. And yet without professors, paintings or prints to aid him, he won for himself an enviable distinction; secured the highest academic honors, and left a name that is now the common inheritance of his country.

David Rittenhouse, the great American astronomer, commenced his education on his father's farm, and the fences and plough were covered with mathematical figures. The orreries in the Universities of Pennsylvania and Princeton, invented by him and constructed by his own hands, are a sufficient monument of his mechanical skill and mathematical knowledge. He filled many public offices with great credit to himself, and advantage to his country—was the successor of Dr. Franklin in the presidency of the American Philosophical Society—a member of the American academy of arts and sciences at Boston, and of the Royal Society at London; and while he never enjoyed the advantage of a Collegiate education, he has, by his skill and research, done much to increase the facilities of those who do. Three of the eleven men who have been elected to the presidency of the United States, never had a University education. Two of the five men elected to draft the declaration of Independence, were in the same condition. Indeed there are no names in the history of our country more redolent, than the names of Washington, Franklin, Sherman, Patrick Henry, West, Rittenhouse, Fulton and Jackson: all educated men, filling the exalted stations of usefulness they were called to occupy in the service of their country, or contributing by their discoveries and inventions to the improvement and happiness of their race, but all educated without the aid of Universities.

And what is found to be true of other professions, will be found to have been true of the Christian ministry. Men have been, and are still qualified for the more important posts in Christian lands, and even for the duties of missionary work, without the aid of Universities. The College and the Theological Seminary may be the best and the easiest road to these qualifications, but they are not the only road. Men have obtained them without this aid, and if they have done it at great disadvantage, and amid many discouragements, they are entitled to double honor for having done it. It might be well for that class of men who seem desirous of establishing a kind of aristocracy among the ministry, to ask themselves, who gathered the church to which I minister, and under God carried it through its early struggles? possibly they will find they have entered into the labors of some of that class of men they are now so desirous to proscriber. We wish that an impartial view of the men who have done effectual service in the Baptist denomination, were before the

churches. We are yet young; their history is not familiar to us, but we venture the opinion, that the self-educated men of our denomination have filled as important posts, and rendered as important service as those who have had their education at Universities. The names of Baldwin, and Gano, and Williams, and Kendrick, and West, and Wildman, and Wilcox, are familiar to us, and we know of no more fragrant names in the history of our denomination.

But it seems that the men who have not been favored with a thorough classical and theological education, are not only to be placed under the proscription of not being qualified "for successful labor as ministers of the gospel at home," but are to be entirely precluded from entering the missionary field, for though, in a few rare instances individuals have been sent out as missionaries, without a complete classical and theological education, "reasons of great weight, founded in the experience of the missionaries, and the state of the missions," direct the committee to refuse this class—and seek their reinforcement from among those having those qualifications. We regret that these "weighty reasons" have not been given, we should be glad to know what "experience of the missionaries," and what in "the state of the missions" had led to so strange a decision. The men who commenced this great missionary movement in the Baptist denomination, broke the slumber of the churches, removed their prejudices, and led them forth in an untrodden path, in efforts to redeem a ruined world, were self-educated men. Of the committee of five formed at Kettering—three, Fuller, Ryland, and Carey—had not received a University education; of the other two, Hogg and Sutcliffe, they are unable to speak. But Fuller was the efficient secretary of the society until his death, and Ryland was his successor—while Carey was the first missionary they sent out. We recollect the names of Marshman and Ward, who soon followed Carey to India, both without a University education. But now it seems the work is to be taken out of the hands of this class of men! What new "experience" has led to such a change? has it been found that such missionaries as Carey and Ward, though they answered the purpose of making a commencement, were not really qualified for the duties of missionary work in the more advanced stage of the mission? But the work of preaching the gospel to the heathen is passing out of the hands of the missionaries into those of the native ministry, and the missionaries are to be sent out—not to preach Christ, but to occupy the more difficult and responsible task of being Bishops over a given diocese—to have the oversight and direction of the pastors within their jurisdiction. Be it so, but are not self-educated men equally competent to this "more difficult" task? Such a work would certainly require great practical wisdom—sound judgment, combined with sound scholarship, and these qualifications are more commonly found among the self-educated.

### For the Christian Secretary.

#### Obituaries.

WILLINGTON, Oct. 27, 1851.

BRO. BURR:—Allusion was made a short time since in the Secretary, to the unusual sickness and number of deaths in this town of late, by which many families and the church have been deeply afflicted in the loss of quite a number of their most loved and valuable members. A most sad and surprising change has taken place, the like of which is not within the memory of our oldest inhabitants. But God has done it and we must be still.

An unusual number of deaths has occurred since January last, but in this communication reference will be made only to those which have taken place from Sept. 16th, to the 6th inst., inclusive. I will give a list of their names, the time when they died, and their respective ages to which I will add, a brief notice of those who were members of the church.

Valentine,	died Sept. 16	age 35
Sarah E. Rider,	" " 16	" 14
Louisa Marcy,	" " 18	" 27
Sarah Rider,	" " 23	" 51
John H. Holmes,	" " 24	" 3
Zebadiah Marcy,	" " 25	" 90
Hiram Rider,	" " 27	" 61
Lee,	" " 27	" 10
Asa Taylor,	" " 28	" 65
Squire Goff,	" Oct. 3	" 74
Roderick Fenton,	" " 6	" 61

Three others have died within the time above mentioned, and one since; their names their ages, and the particular time when, I am not able to state. All children, however, and quite young. This is a heavy blow, and by reference to the above list, it will be seen that it has fallen heavily upon the Baptist church in this place.

I will begin with Dea. Asa Taylor. He was a brother much beloved and respected in every relation and station in life. He was one of the number that came out from the Congregational order soon after the Baptist church was formed. Being strongly attached to his

former brethren, it required no little thought and effort to leave them.

But his attention being directed to the mode and subjects of baptism, and being strictly conscientious, desiring to be able to give a reason for his course, he sought the truth diligently, found it and embraced it, and was soon freed from the yoke of human tradition. Yet he was no bigot, but cherished a charitable spirit toward all who love our Lord Jesus Christ in sincerity. He was an every day Christian. Humble, self-distrustful, devout, sincere, full of faith and good works, and an admirable example of brotherly kindness. His end was just what every one had reason to expect—*peace*. He had no will of his own. Though deeply impressed with a sense of his exceeding sinfulness by nature; yet was "strong in the grace which is in Christ Jesus," and in the faith of Him who always causeth his saints to triumph. He died as he lived:

Calm and serene, and meek and mild,  
Upward he gazed with joyful smile,  
"It is he death," O then let me,  
Like passions feel? like visions see.

His deeply afflicted companion and children, the church and community have sustained a great loss. "Mark the perfect man," &c.

In the death of Hon. Hiram Rider, the church have lost a wise counsellor—a burden bearer, a fast friend; and the town a valuable citizen. He was a constituent member of the church, and has always exhibited a deep and abiding interest in its usefulness and prosperity. In conversation with the writer but a short time before his last illness, and with reference to the probable decease, very soon, of the aged members, he said with much feeling, "who will take their places when gone?" Though much in public life, it is believed that he maintained his Christian integrity, and never compromised his principles for office. He was a man of rare decision and strict probity of character, and discharged his public trusts faithfully, and to general satisfaction. His last illness was borne with becoming patience, and Christian fortitude. He said, that his time had come, that he was prepared. Had no confidence in his own merits, but trusted solely in the grace of the Saviour in whom he rejoiced in view of his departure. In this frame he closed his eyes in death, at "peace with all men, and in sweet communion with his God. Blessed are the dead that die in the Lord."

In the death of Sarah Rider, his wife, the church sustains another great loss. She was a woman of rare piety and usefulness. "A crown to her husband," one of the best of mothers, and a very kind and obliging neighbor. The influence of her prayers, tears, exhortations, and works of charity and love will not soon be forgotten. "Though dead she yet speaketh." She loved all the interests of the church, and especially the female prayer-meeting—there, she was at home, and the fervency of her prayers, in behalf of her own and neighbors children, and for the cause in general, will have a grateful and tender remembrance. "Who, said she, will take my place in the female prayer-meeting?" She was taken ill a few days after her much beloved daughter, Sarah E., and it was a great trial to her that she was not able to give her a mother's care in her last moments. To give her up cost her a mighty struggle. But grace triumphed, and she said, "Yes I have given her up." Very soon it was apparent to all, that the mother would soon follow her child to the mansions of bliss. But there was a dark, a dismal stream to ford. But she was not terrified or affrighted at its cold, loud swell. With astonishing composure she gave directions respecting some articles which she wished distributed among her friends as tokens of regard, and then committed herself to the turbid wave, and with her head on Jesus heart, "She breathed here life out sweetly there." She had been a member of the church about twenty years. The memory of the just is blessed.

Sarah E. Rider, was a young sister of rare promise. She had been trained in a good school. A mother's prayers and instructions had something to do, undoubtedly, with her early conversion and dedication to God—that was a joyful day to her parents as well as to herself, when she and her three brothers were baptized in the name of the Lord Jesus. From that time till her death she held on her way—"growing in grace." Like her mother, who led the way, she was often found at the female prayer-meeting. (A good example this for all mothers and daughters.) In her last and most trying moments she said her hope sustained her, and was not afraid to die. Another striking instance of what religion will do for the young. "They that seek me early shall find me." She had been a member of the church one year and a half. Those of the family who remain, enjoy the cheering hope that, father, mother and sister, are now reunited in bliss immortal—and crowns unfading encircle their angelic brows, for they "finished their course with joy."

Sister Louisa Marcy had been a member of

the church about ten years, when her "master called, come home." She was an ornament to the church, and her sex. Owing to her kind and affable deportment, and devotion to the public good—she made friends, and formed many strong attachments wherever her lot was cast. While matron in the State prison at Wethersfield, her bearing was so kind, dignified, and able, that she secured the respect and admiration of all. Her term of service having expired with a change of Wardenship she returned to her favorite work as a teacher. In this employment she excelled. Her tender, noble, and generous manner, admirably fitted her for this station. She was greatly beloved by her pupils. Her talents were of a high order, and she might have filled a higher post with credit to herself. Indeed at the time of her death, proposals I believe had been made to her through President Wayland's wife, to take charge of an important institution for the young, in the city of Providence. And it is to be regretted for the sake of that noble institution, that her valuable life was so suddenly terminated. But the Master had need of her in a higher and holier sphere. Her last work was teaching the district school of this place, the term of which had nearly expired when she was called to her reward. Her last illness was endured without a murmur, and even in death she gained a complete victory. While the "outer man was perishing," her mind shone with more than mortal brilliancy, and conceived sentiments of great beauty and sublimity. The scene of her departure was one of unusual interest and joy. "I know that my Redeemer liveth." "It is a faithful saying and worthy of all acceptance, that Christ Jesus," &c. "I can see Jesus." "Glory to God." "Bless the Lord." "Come Lord Jesus, come quickly," are only a small part of her dying testimony. She would frequently request those around her to sing and pray, saying the voice of prayer and praise "was so sweet." When her strength would admit, she would sing herself with more than native sweetness. Her passion for music did not abate the least in death, but rather received a new impulse as she neared the heavenly choir. "I shall soon be," said she, "where I can sing." And she was. A few hours more and her extreme bodily sufferings were ended, and her free and ransomed spirit spread its angel wings to find a more congenial clime.

In just one week, her father, Zebadiah Marcy, left the house of clay in which he had resided for ninety years, for "His house on high not made with hands." He had been a faithful soldier and constant pilgrim in the way to glory. Long had he wrestled hard with sin and foes. But they can harm him no more. His mind being somewhat impaired in his last illness, much of the interest attending his departure was suppressed, which, under other circumstances, would have been elicited. But it is believed he has entered into the joy of his Lord.

Roderick Fenton was also a member of the Baptist church—and a worthy and excellent man. His companion who is in feeble health, and his large family have met with an irreparable loss. In his dying moments his trust was in Christ, and his joy in God unbounded. His last and chief concern was about the salvation of his children, whom he entreated as a father, to make their peace with God. One, at least, has resolved to grant a father's dying request, and has been heard to say, "pray for me." His death was a signal triumph of the grace of God over the will of man. He departed under somewhat peculiar circumstances. It seemed that he could not be spared from his family and the community. But the love of Christ was all-powerful, and he could say, "Thy will be done." In contemplating his glorious end, it is no wonder that the mind should dwell upon the language, "Let me die the death of the righteous, and let my last end be like his."

Esquire Goff, though not a member of the church, yet gave good evidence of a saving change, and of a readiness to meet God. Was very much composed in his last hours. Said he was "just old enough to live, and just old enough to die." With blessed visions of the future, he closed his eyes in peace, and left his afflicted companion, and a numerous circle of children and grand-children, to mourn his loss.

Of all who have died, there is only one but has given evidence of being in a state of salvation,—that had come to years of accountability. This has been a great source of comfort to us in all our tribulation. We mourn not without hope—God has taken some of the choicest spirits in our midst. But our loss is their gain. All have died equally beloved and equally useful in their several spheres of influence. But we can sing of "mercies as well as judgments." The Spirit is being poured out upon us from on high. Saints are rejoicing, sinners are weeping, backsliders are returning, and young converts are singing.—Blessed be the name of the Lord forever and

ever, and let the whole earth be filled with his glory.

W. C. W.

### For the Chr. Secretary.

#### THE GREETING.

Welcome Watchman to thy station,  
Now we welcome say to thee;  
We rejoice with heart-felt gladness,  
That once more thy face we see:  
Long we wept while thou wert absent,  
Wept and hoped, but not in vain;  
God our prayers heard, and returned thee  
To thy much loved flock again.

To our hearts, beloved pastor,  
Thou art welcome, thou art dear;  
And our cup with joy o'erfloweth  
While thy voice we once more hear.  
Long we've missed its kindly cadence,  
Which was e'er with Hope replete;  
And those words of consolation  
Which were to our hearts so sweet.

Brother, thy return we welcome  
With a joy words can't express,  
And we trust thy prayers and teachings  
Yet again our souls will bless.  
Welcome, to our every fireside  
As of old, thou now shalt find;  
Thou wilt joy in our rejoicing,  
Weep when tears shall seem most kind.

Watchman, mid thy midnight wanderings,  
Did no light from Jesus come?  
Did no voice from yon bright heaven  
Kindly speak of peace—of home?  
Did not angels sometimes whisper  
Some sweet tale of God's great love,  
Of the joy prepared for mortals  
In those mansions far above?

Pilgrim, tell us, didst thou gather  
Mid thy gloom no priceless gem  
To thy heart, that there may sparkle  
Like a glittering Diadem?  
Hast thou gained, beloved pastor,  
Something new from Heaven's lore  
That will soothe the heart when weeping,  
That will bid it sigh no more?

Thou hast had a night of sorrow,  
But the morning now has come,  
And Experience like an Angel  
Led thee nearer to God's Throne:  
There thy faith beheld new beauty—  
Beauty it ne'er saw before;  
Thou canst show it to God's people,  
And 'twill make them love Heaven more.

Watchman, mercy's hand hath led thee  
Thou'lt the winding path of gloom  
Into pastures fair and verdant,  
Rich with flowers and sweet perfume.  
Lead us into those green pastures,  
Where the crystal stream doth flow;  
There we'll drink of its pure waters,  
And in God-like graces grow.

Once more let us bid thee welcome,  
Once more give to thee our hand,  
As a token of the friendship  
Of this love-united band.  
We will joy in thy rejoicing,  
We will weep when thou dost weep,  
And will pray that God will make thee  
A good shepherd of thy sheep.  
New London.

### From the Mother's Journal and Family Visitant.

#### The Happiest Day.

BY MRS. S. EMILIA PHELPS.

"The day of my conversion I deemed the most blessed of my life. That which witnessed my union to you, was the next in happiness; but this is the most joyous of all."—*Dying Words of Mrs. —*

It is a quiet room. From the half open casement you may see the sunlight dancing on stately elms, and a pure, white spire up-reaching toward a cloudless summer sky. The occasional footfall beneath the window passes heedlessly on, according to the whim, caprice, or motive of the volition by which it is directed. What is there here to awaken interest or emotion? The apartment has but one occupant, and she is a gentle young girl, not yet emerged from the dewy blush of opening youth. She is bowed in fervent prayer and her eye is radiant with a new joy, unspeakable and full of glory. No earthly eyes are witness to this scene, no human soul save her own, dreams of what has transpired, and yet the earth contains not a spectacle of more momentous interest, of more mysterious grandeur. Here is an immortal soul passing the decisive crisis of its eternal destiny.

This young girl had been aroused from her absorbing dream of worldliness by the thunder of an awakened conscience. The powers of the world to come, and the power of earth's fascinations had been at fearful strife within her. Here turned an unalterably thrilling point in her history. She had arrived at that spot where consequences too transcendent for our feeble minds to grasp, were at issue. The Supreme was present at the awful struggle. Ministering spirits were watching with intense interest that hour's decision. But the hard heart melted. The Great Over-drewer helpless spirit into his own bulwark of everlasting protection, and thenceforth that weak girl could defy the combined powers of earth and perdition, and over all be more than a conqueror. While glorious beings above deemed the event of sufficient moment to tune their harps to louder hosannas, through her disenthralled soul there swept a sea of unmeasured bliss.

A few years had passed and a calm September twilight breathed tranquillity abroad. Gradually the bright eyes above us had peeped through the deepening vault and were fast assuming their nightly watch, as some merry, gossiping groups were approaching a church. The clergyman was already at his post when the other principals entered. If you glance at the sweet, downcast face beneath that white veil, you will recognize the same gentle features. With faltering step she passed in her pure loveliness down the dimly lighted aisle, like some fair aerial. A gentle awe breathed over the trembling chords of her spirit and awoke rich tones of harmony and happiness. Heavenly peace, mingling with the sweet bliss of natural affection, was overflowing her heart and beaming from her eyes. "She felt assured that the one she loved, had long loved her Lord, and although her soul thrilled with the solemnity of the step she was about to take, yet the purest joy and the holiest trust were hers.

Since the joyous bridal, the king of light had described but one annual cycle, when another scene was beheld. The strength of stern manhood was bowed in bitter agony and tears at the side of a couch of death. Upon that bed lay the dying form of youth and beauty. To the bond of wife she had added the unutterably tender tie of mother, and yet she must sunder all, and depart. A vass of bright blossoms shed their fragrance at her pillow, and who could glance from their dewy beauty to that fairer flower snapped from the sunlight of affection, and the sweet air and odor of a thousand heart-clinging ties, joys and duties, to be cast into the grave's darkness, without a burst of tears.

But there was no sadness in the fluttering heart of the young pilgrim who was just at the close of her short journey. In the dim presence of the dread king whose stealthy tread was even now upon that threshold, there was heart-breaking sorrow, but it was felt by him who gazed upon a jewel so soon to be torn from his bosom. On her eyes, a ray from the land beyond the river had strayed over, now that she was so near its brink, and in this celestial radiance those cold waters sparkled like waves of leaping gold. Instead of threatening to overwhelm the frail passenger across their searchless depths, they promised a safe conveyance to a blissful harbor.

The stricken husband saw all this. He felt that he might but see his beloved to the brink, and knew that he must then resign her, and turn back to tread the dust of the wilderness alone. She turned her eyes upon him, all beaming with undying love, and told him how memory was touching with light the landmarks of her life. She saw again the hour when her Saviour first smiled upon her soul. Then the scene of her bridal rose up to view, and she remembered how the future then stretched before her in a sunny vista as she stood with her foot on its threshold, a rejoicing bride. With her sweet voice now tremulous in death she assured him, that although no cloud had darkened, no tie of earthly love weakened, she hailed that departing day most joyful, more rapturous than all!

Not in vain has it been written, "BLESSED ARE THE DEAD WHO DIE IN THE LORD."

#### What will the End be.

When I see a boy angry with his parents, disobedient and obstinate, determined to pursue his own course—to be his own master, setting at naught the experience of age, and disregarding their admonitions and reproofs, unless his course is changed, I need not trouble myself to inquire, "What will his end be?"

When I notice a little girl quite fond of dress, and thereby her pride is increased; dissatisfied and unpleasant at times if she cannot obtain her desires, and anxious to appear better clothed than circumstances will permit, her thoughts occupied with what others will think of her dress—unless she changes her course of conduct I need not ask what her end will be.

When I see a boy desiring the society of the wicked and depraved, associating with those who swear, lie, cheat, and steal; seeking their company, making their friendships—I need not inquire, unless he alters his course, what his end will be. He will soon be as bad as his companions or worse.

But when I see a boy kind, affectionate, respectful, obedient to his parents; found in the sanctuary, joining God's people in his worship; loving to pray to him: who is punctual at Sabbath school, attentive quiet, with his lesson well committed to memory and repeated accurately; keeping good company, forming good habits,—I can predict with almost a certainty, what the end of that boy will be. He will find a "house not made with hands, eternal in the heavens."

My life is full of misery, and I have but a few days to live: happy miseries that end in joy; happy joys that have no end; happy end that ends in eternity.



## CHRISTIAN SECRETARY.

HARTFORD, FRIDAY, NOV. 14, 1851.

## "Heathenism at Home."

Such is the heading of an interesting Report in the last Religious Herald, of this city. From the introductory note we learn that at the late meeting of the Hartford North Convention, the following question was referred to a committee consisting of Rev. Messrs. Tyler, Porter, Hooker, and Clarke, to wit: What shall be done for those within our parish bounds who habitually neglect the means of grace?

The report, drawn up by Rev. Mr. Clarke, was adopted and ordered to be printed. The committee are of opinion that "not less than forty per cent of the entire population of this country, consists of individuals and families who are habitually estranged from the house of God. Two fifths of the inhabitants of our cities and villages throughout the State are living at this moment in habits of confirmed separation from the means of grace. Of this terrible leaven of ignorance, stupidity and death, present in the bosom of Christian society, it must be remembered:

1. That it is the prepared material for all forms of final fanaticism, delusion and iniquity; that within it as its only organic laws are the seminal principles of infidelity and radicalism; and that if abandoned by the churches, time and the Prince of Darkness will most certainly mold it into forms of incorporate wickedness that will frighten the future. It must be said of this mass of unevangelized mind,

2. That by the action of two potent causes—accretion of foreign elements and propagation in its own line—it is steadily increasing and accumulating. And then,

3. Since the apostates of Chorazin are ever more incorrigible than the impenitent of Tyre, this mass of irreligion in our own bosom is a species of constructive heathenism, most hopeless and inveterate.

The question submitted to your committee is, What shall be done for this waste of unevangelized elements within our borders?

To this inquiry it is an obvious answer:—  
1. There are no existing attractions, and no present attempts in our churches upon which it is safe to rely for the evangelization of this portion of our inhabitants.

The report goes on to state that "We have in all our churches our routines of religious effort, and our acts of assent upon the kingdom of darkness. We have assemblies for instruction, admonition, and worship; Sabbath schools, tract distribution, colportage, and revivals. But these instrumentalities spend their efficiency in great part within the circle beyond which lies the sterility and the waste which we neither visit nor retrieve. Existing agencies therefore, efforts and plans already in the field, will never reach the Canaanite that dwells in our midst. Some new method of assault; some actual incursion of Christian forces into this field of barrenness is imperatively enjoined. The question accordingly, is now before us, What new endeavors and new methods do the churches of this body owe to the unevangelized of the land?

In reply to this question your committee would suggest:

1. The duty on the part of pastors of securing forthwith a thorough exploration of their several parishes, with a view to the public disclosure of existing facts. The members of our churches are not generally conscious of the destitution and negligence of their own towns. Pastors themselves are doubtless many of them poorly informed upon this question. We have been so engrossed of late in gazing at remote heathenism, looking across seas and over continents, that the wastes and negligence of our home field have been overlooked. Accordingly on no subject does the public mind need accurate and instant information more imperiously than on this. An exposure of the evil would go far to secure its remedy.

2. Your committee suggest, but with the greatest diffidence, concern, and sympathy, the personal inquiry to pastors, whether the preaching in our churches, regarded in its subject matter, its theological, rhetorical forms, and especially in its spirit, aim, and tendency, is in all cases preaching of that character which indifference will hear or Christ approve? On this point your committee have apprehensions which they dare not utter.

3. Its merits serious inquiry in the opinion of your committee, whether pastors and especially such as labor in cities or in manufacturing districts ought not so far to modify the method of their ministrations as (1) to extemporize a portion of each Lord's day; (2) to carry the light and the sanctions of the gospel over the line of historic divinity and traditional ethics, into that new circle of questions, interests and relations, which characterizes the age; and (3) to even so far as to exchange at times the pulpit for the way side, and preach to men in the streets. Street preaching is unquestionably destined of God as the appointed means of salvation to thousands in this country.—The only remaining suggestion which your committee have to present is,

4. Whether there ought not to be organized in all the churches of the Convention, bands, classes, committees or whatever title may be best for them, of intelligent devoted and discreet laymen, whose work shall be analogous to that of native helpers in foreign fields, missionary work, conversing, distributing the word of life, holding meetings in destitute districts, and being as occasion shall require, fellow laborers with the pastor.

It is perfectly demonstrable that the power of Christianity is embarrassed and crippled among us, from the fact, that so little is done for the spread of Christ's kingdom in the parish by the members of the church resident there. It is equally demonstrable that very little more work can be laid upon our pastors. Our hope and the hope of thousands or impenitent and negligent souls among us depends upon the laymen of our churches. New plans, new efforts, new sacrifices, new devotion among these brethren and helpers must be secured, or the evangelization of those who come not of themselves within the circle of pastoral labor, is hopeless and impossible.

The question is an important one to all evangelists, and should at once excite the inquiry what "new endeavors and new methods do the churches owe the unevangelized of the land?"

The suggestions in the report are good as far as they go, but with all due deference to the committee, we think they do not go quite far enough. Why not "utter" their "apprehensions" in regard to the character of the preaching of the present?

day? We believe that too much attention is devoted to their sermons, by the preachers of our times. Too much of an anxiety is manifested for the "theological and rhetorical forms" of their sermons, and not enough of that plain, direct and pointed style which characterized the preaching of Christ and his apostles. They made no effort to please the multitude by a splendid display of their oratorical powers, but they rather aimed to reach the hearts of their hearers by pressing home the simple and heart moving truths of Christianity; and the nearer the preaching now resembles that of the apostles, the nearer will it approach the apostolic standard, and the more good will be accomplished. We fully agree with the suggestion in the report on the expediency of extemporaneous preaching, a part, or even the whole of the day, if deemed advisable. The preaching of our Saviour, of Paul, and Peter, and of all the rest of the Apostles, was extemporaneous, and to be more effective it should be so now. We fear there is a tendency on the part of the ministry, to overlook "the simplicity which is in Christ," and to aim too much at "rhetorical forms."

"It is demonstrable," says the report, "that very little more work can be laid upon our pastors."—Perhaps not. But if our pastors would devote less of their time to the preparation of "rhetorical sermons" and more of it to visiting the "mass of unevangelized mind" spoken of in the report, it strikes us that more good would be accomplished. We believe a pastor can accomplish as much good out of the pulpit as he can in it, if his labors are rightly directed. We throw out these suggestions in the hope that they may excite still further the enquiry, "What shall be done for those who habitually neglect the means of grace?"

## New York versus Virginia.

The jury in Rockingham county, Va., deserve honorable mention for their candor and independence in the case of the slave who claimed her freedom on the ground that she was a white woman. She looked like a white woman; no traces of African blood could be discovered in her complexion, and notwithstanding her lineage was distinctly traced to a colored woman, and she had been held as a slave twenty six years, they returned a verdict that she was white, and consequently free.—Such manliness on the part of a jury in a slave State, most of whom, we presume, were slaveholders, contrasts oddly enough with the decision of the New York jury in the case of Bolding. The parentage of this man could not be traced, and no evidence was offered in regard to it. Witnesses swore that he had been held as a slave from about the twelfth year of his age, but it was not shown by what process he was reduced to a state of slavery. It was claimed by his counsel that he was a white man, and experts were called in to examine him physiologically. The Messrs. Fowlers, the most celebrated phrenologists in the country, who have devoted some fifteen or twenty years to the science of physiology and phrenology, were doubtful in regard to the existence of African blood in his veins. They testified on oath, that if any blood besides that of the white race ran in his veins, not more than two twentieths of it could be regarded as of a different quality; and one twentieth of this, at least must have been Indian blood. Other testimony was as explicit on this point, and yet the poor man was doomed to slavery by a jury in the enlightened and free city of New York. While the case was in court, the Journal of Commerce and other kindred prints were bringing all their influence to bear upon the jury in order to secure his conviction.

The two cases should be hung up side by side and scattered broadcast all over the country, that an intelligent public may have an opportunity to decide which of the two juries are most entitled to confidence and respect.

## Kossuth.

This distinguished Hungarian exile arrived at Southampton, Eng., Oct. 23d, and met with a cordial reception. He was received at the steamer by the Mayor, who had provided for him a carriage and four gray horses, accompanied by a band of music. On reaching Guildhall the mayor welcomed him in a speech, after which an address was read to which Kossuth replied at considerable length. His visit to London was strictly of a private character, consequently, there was no demonstration. He left London on the 29th to attend a banquet at Southampton. The frigate Mississippi left Gibraltar, Oct. 15, with the remaining Hungarians, for New York. Lord Palmerston had caused it to be intimated to the Governor of Hungary that he was ready to grant an interview (non-official) should Kossuth desire it; that as far as he (Lord Palmerston) was concerned, he would rather see him than otherwise.

The frigate Mississippi arrived at New York on Monday, with the Hungarian exiles that did not accompany Kossuth to England, on board. Kossuth was to sail for New York by the steamer of the 8th of November. The officers of the Mississippi speak in the highest terms of Kossuth. The stories that have been circulated in some of the American papers in regard to his fault-finding with the officers of the frigate, and his revolutionary intentions in France and other places, are thus proved to be false. His reception in England was of the most enthusiastic character. The addresses and letters of invitation were marked by a truly republican spirit.

**DEATH OF AN ELEPHANT.**—The great elephant, Columbus, supposed to be one hundred years old, and weighing upwards of five tons, died a few days since in consequence of injuries received by falling through a bridge in Adams, Mass. His owners valued him at \$15,000, and intend to sue the town for damages. His tusks are valued at about \$300.

Elephants are not used as beasts of burden in this country, and it is doubtful if any statute law can be found compelling towns to erect bridges strong enough to insure them against danger. If so, a great many towns would find it necessary to reconstruct their small bridges before permitting an elephant to cross them.

Bolding, the fugitive slave, whose freedom was purchased for some two thousand dollars, has got home at last. He was kept in confinement during his stay in South Carolina, and returned by way of Nashville, in order to avoid being kept in slavery, as certain persons on the other route were determined to detain him by force.

## Ohio Baptist Convention.

ZANESVILLE, O., NOV. 3, 1851.

DEAR BRO. BURR:—The 26th anniversary of the Ohio Baptist State Convention, held at Dayton, closed last Monday, and it has occurred to your correspondent that a brief account of its sayings and doings might be of interest to your readers.—Its session commenced on Tuesday evening preceding, by a Sermon before the Western Ed. Society. The successive days were occupied by this and kindred Societies, until Saturday, when the Convention proper met and closed as above specified. The meetings throughout were of much more than ordinary interest, and the results, so far as can now be seen, are regarded as highly satisfactory and encouraging.

In the meeting of the Western Ed. Society, animated discussions arose concerning the interests and relations of Fairmount Theological Institution, (near Cincinnati) and Granville College. These discussions, by adjournment, continued throughout almost the entire session; and the result, it is confidently believed, will be more perfect harmony and concert of action in endowing and sustaining them both. Granville, which has been watered with so many tears and prayers, and is now favored with a patronage greater than at any former period, has at length reached a crisis where a new College edifice (estimated at \$15,000) is essential to its very existence. Fairmount is seeking to raise \$30,000 within this state, and hopes to realize \$20,000 elsewhere to complete its endowment. These objects, taken in connection with other imperative claims of public benevolence upon the churches, will require the united and spirited efforts of the denomination for their accomplishment; but it is confidently believed that the work, though arduous, will be done.—The conviction is deep, among the Baptists of Ohio, that we must educate in order to prosper.

The convention proper is enlisting more general interest and co-operation than at any former period of its history. It was organized twenty five years ago last May, in the house of George C. Sedgwick—one of the early fathers and pioneers in this State, and all who were present on that occasion dwined at his table. From so small a beginning, "Lo, what hath God wrought!"—when it is considered that at our late meeting it was unanimously resolved to raise the ensuing year not less than \$6,000, to be expended for missionary purposes. If God prosper, this most important work will be accomplished. During the last year the number of missionaries and agents under appointment of the Board, has been thirty four. The whole amount of time devoted by these brethren, has been equal to the labor of one man for twenty one years. Eighteen county seats and nine other important towns have been occupied a greater or less portion of the time during the year, besides a large number of outposts, where the word of salvation has been proclaimed by our missionaries. God is manifestly smiling upon these labors, and a great and important work is being wrought. These missionaries have baptized during the year 283 persons;—or, more than eight baptisms to each missionary and agent; this is certainly an encouraging success.

From the very able report of the corresponding Secretary, Rev. D. B. Cheney, the following facts are gathered, showing the ratio of our Convention's operations. Of the five periods of five years each, through which the Convention has passed, the following is the average amount of its annual contributions, for home mission purposes.

The first period of five years, there were paid into the treasury of the convention an average annual contribution of \$312 00  
Second period of five years, do. \$632 00  
or a little more than twice the first.  
Third period, do. do. \$912 00  
about one and a half the second.  
Fourth period, do. do. \$2,284 00  
or about twice and a half the third.

The last five years the average annual receipts have been \$2,984 00 or an increase of \$700 upon the preceding five years. Such facts are both interesting and important, as showing the progress which has been made by these newly constituted churches within the period of less than one generation. And now we confidently expect that the next five years will witness a contribution of more than twice the amount of the last, and hitherto the largest. Our work, though well begun, is only begun; the wide spreading destitution in some portions of our State is truly appalling. It is said there are sixteen entire counties in the north-west section, lying in a solid square (a district I presume much larger than the State of Connecticut) where there is not a single Baptist minister residing in any one of those county seats, and but two preaching; and yet Ohio is beginning to be regarded as one old and disburdened States! With how much emphasis may we say, "The harvest is great, and the laborers are few!" We need men—we need money—we need wisdom in counsel and concert in action—and above all we need the power of the Holy Spirit to crown our labors with success. When I look over this valley—see the strange commingling of nations—consider the swarming millions that are prospectively to dwell here—and think of the mighty influence to future generations, of our present doings or neglects, my heart is sometimes stirred with strange emotion, and I wonder with amazement that the people of God can slumber or allow themselves to be diverted to other objects until whole land is subjugated to Christ.

I forgot to mention that one feature of our future operations as a Convention, is to be the support of missionary operations among the German population. In some quarters this field is already white for the harvest. The Germans in this State are by far the most important class of all our foreign immigrants, and successful missionary operations in that direction cannot well be over estimated in their importance.

With much Christian esteem,

L. G. L.

ROXBURY, NOV. 8, 1851.

MR. EDITOR:—I observe in your last paper a note saying that Rev. W. H. Shailer is about to leave for a tour in Europe. Now the true statement is this. He did some week ago, in consequence of a generous proposition of one of his parishioners, make partial arrangements for such a tour but at about the same time his health began to be impaired, and continued to decline, till now for the past two weeks he has been confined to his bed with the Typhoid Fever, which is still upon him.—His hope is that through Divine goodness he may again be restored to health, but his thoughts and plans for a foreign journey are entirely laid aside for the present.

J. S. SHAILER.

## Explanation.

DEAR BRO. BURR:—When I wrote the "suggestion" published in your paper of the 31st ult., I did not think that I should move any one so deeply as "A Trustee" seems to have been moved by that communication. For certainly a man must be very much moved in his feelings to insinuate, as he does, that the motive which induced me to make that proposition, can scarcely consist with zeal and friendliness to the Institution at Suffield. You say rightly, my dear brother, that nothing but a desire to advance the interests of that noble Seminary would have induced me to make the "suggestion" which I humbly, and, as I thought, respectfully submitted to "the powers that be." And when I can be satisfied that the measure which I proposed will fail of that object, I will be the first to cease its advocacy, both in public and in private. And I must be allowed to say, with all the deference due to the superior advantages and understanding, as well as the position, of your correspondent, that I find nothing in his argument to shake the conviction which I ventured, in my former article, to express. But I do not propose at this time to offer any justification of the view I hold on the subject. I am satisfied that argument would be of no avail. The manner in which my well meant suggestion has been met, assures me that the agitation of this subject can only result in distraction to the councils of our friends, and disaster to the Institution. A few words in the way of explanation, will not be out of place, and I beg leave to offer them.

1. I did not intend to argue the proposition which I submitted, but simply to indicate some of the general grounds on which the argument for it might be based. When I get ready to go into the argument, I shall make a different showing from the one presented in that brief and hastily prepared effusion.

2. I did not urge the plan which I proposed on the ground of economy. I offered no such suggestion, and "A Trustee" cannot find it in my article. I spoke of the "hard times" as an excuse for the postponement, (or failure) of the effort to raise money for Suffield in a certain quarter. (Living rather nearer the "third" place to which "A Trustee" refers than he does, I understand the true state of that matter somewhat better than he appears to.) In the allusion which I made to the "hard times," I wished to afford encouragement to the present effort, rather than otherwise.

3. I have said nothing against the respectability of the people of Suffield. There is scarcely a man or woman of them that I can claim to be acquainted with, but I have been accustomed to hear of them in terms of the highest commendation, and they have always been held in my estimation according to the tenor of these testimonials. But how far does this go towards meeting the statement I made on authority which "A Trustee" cannot gainsay? Of what avail is all this respectability, if the young ladies are never invited to the homes of the people, so that they can see it? "A Trustee" cannot name the first instance in which a citizen of Suffield has opened his house of an evening for the entertainment of the young ladies of that Institution. What then, is the use of all this oracular and consequential talk about "decent" and "respectable people." There are many very respectable people in China, and the fact is about as important to the Female Seminary in Suffield, as the one on which "A Trustee" dwells with such evident satisfaction—a fact which I readily and cheerfully admit.

I think it proper, humble as I am, to suggest to "A Trustee," that he would do better to spare the rather ungenerous feelings for which his article displays a propensity. I do not now allude to the unworthy innuendo, in the commencement of his article, that "Senex" is not a friend to the Institution at Suffield. That I can hear. I allude to the insinuated reproach cast upon those daughters whose parents may deem it undesirable to send them to a mixed school. There are many cautious parents whose daughters are none the worse for such prudence; certainly the caution of the former ought not to be taken as an evidence of any special frailty on the part of the latter. I regret to say that the article of "A Trustee" evinces a too ready disposition to sneer at those, who, for any reason, do not acquiesce in the wisdom of all that has been established by authority. I have heard of some very "respectable people," who have not been able to bear meekly all their school impositions, or conditions,—and the fact that such things have been ought to make so enlightened a man as "A Trustee," tolerant of differences in these respects.

But I have said more than I intended when I commenced this article. I will only detain the reader to offer my sincere wish for the prosperity of Suffield. I am glad to hear that an agent is appointed to canvass the State in its behalf. When he shall come our way I hope to be able to give better proof of my attachment to the Institution, than any professions I can make. In the mean time I subscribe myself a friend to Suffield.

SENEX.

WESLEYAN UNIVERSITY.—We have received the Annual Catalogue of the Wesleyan University, for 1851—2, from which we learn that the number of students are,

Seniors,	24
Juniors,	24
Sophomores,	41
Freshmen,	28
Total,	117

The Rev. John McClintock, D. D., has been elected President of the Institution in place of Dr. Olin, deceased. The faculty is composed of men of distinguished literary qualifications.

FIRE.—A large wooden building in Elm street, near the dam, was destroyed by fire on Friday evening. It was owned by Mr. Leonard Daniels, and occupied by Burnham, Eggleston & Co., as a paper hanging factory. The property in the building was insured for \$2,300. No insurance on the building. There had been no fire in the building for six weeks. Viewed from the stone bridge the fire made a splendid scene for a painter; the reflection in the water being perfect, even to the smallest wreath of smoke.

The Rev. Dr. Crowell, pastor of the Episcopal church in Greene street, Boston, was taken suddenly ill in his pulpit last Sabbath afternoon. He was conveyed to his home and expired about six o'clock in the evening. He was son of Rev. Dr. Crowell, of New Haven.

The President of Dickinson College, Penn., has announced that a revival is in progress in that institution.

## Letter from Vermont.

BRATTLEBORO, VT., NOV. 10, 1851.

MR. BURR:—Brattleboro is a delightfully romantic and pleasant village, especially in the summer time. This is getting to be so well understood that the hotels are crowded with visitors during the warm weather. It is built on the bank of the Connecticut river, and on elevated ground; and its fresh mountain air and pure water make it very healthy. It is quite a business place, about half city and half country. But I'll leave Brattleboro for the present, and first speak of a few other villages up here among the Green Mountains.

Riding from here some twelve or fourteen miles up the bank of the West river, passing through the villages of Williamsville and Pondville, (so called because Mr. Caleb Pond, of Hartford, once presented the Baptist church here with a bell,) and then turning three or four miles up among the hills, we come to the ancient village of Dover. This consists of two very old-fashioned meeting-houses, a store, blacksmith's shop, and some half dozen houses. One of the meeting houses is owned by the Baptists, Methodists, and Universalists, each occupying it a third of the time. The other is a "Union Church," of which there are a number in this vicinity. This is supposed to mean a union of all denominations in the worship of God—though it is essentially Congregational—and thus doing away with denominational feeling and all that sort of thing. This is certainly a very praiseworthy object; but do they accomplish it? Judging from one or two sermons I heard their pastor deliver, I should think not. In stepping out of bigotry on one hand, they step clean over to sectarianism on the other, thus being no better off than before. Dover is a farming town. Corn, wheat, and rye, are little raised; but potatoes and oats in any quantity. A good deal of maple sugar is made here in the spring—one Mann made two thousand pounds year before last. The mountains are covered with hemlock, spruce, and fir on one side; with beech and maple on the other, the preponderance of the evergreen giving them their name.

By the way, one thing on the road from Brattleboro to Dover attracted my notice. On the end of a long bridge over West River, in the town of Dunsmuir, was conspicuously posted the following significant and highly poetic notice:

"ONE DOLLAR fine this bridge to pass, Except you walk your Horse or Ass."

In Somerset, next north of Dover, at the business centre of the town, I saw a little old log school-house, and near it an old dwelling-house built of logs, and thatched with hemlock bark. These, with a background of woods, rocks, and burnt stumps, made up a more wild and lonely, than romantic and picturesque scene, to my view.—Wardeboro is a town with a good many houses and inhabitants, and considerable business, but has a remarkable rustic look, both the village and surrounding hills. Jamaica is a smart, neat, Connecticut-like village, snugly set down under the mountains. Here are three churches; a Baptist, Congregational, and Universalist. There is another thing, in which, I am sorry to say, it too much resembles Connecticut villages—they sell rum at the tavern. There is liquor enough sold in Vermont, no doubt, but in Temperance I think it is altogether ahead of Connecticut. I haven't seen a man drunk since I came here—some two months since.

Skipping along over Townshend and Athens, we come to Saxton's River village, in the town of Rockingham, as is also Bellevue Falls and Canbridgeport. This is about as large a village as Manchester, Conn., and is situated in a fertile farming country, four miles from Bellevue Falls.—Here is a flourishing Baptist church, enjoying the ministry of Rev. L. Hayden, a good preacher. There is also a Congregational church. Here, also, is Saxton's River Seminary, a sort of high school for young gentlemen and ladies, numbering some 100 or 200 students.

Leaving here we come to Bellevue Falls, a real pleasant, picturesque and active place. This is the common centre of four railroads; the Vt. Valley, the Sullivan, the Cheshire, and the Rutland and Burlington. Of course this makes it pretty lively, and a large number of workmen are now engaged in building a large new depot. Here, too, is an abundance of romantic mountain scenery. Just over the river is a mountain, raising its granite peak almost perpendicularly some two thousand feet. At its foot the bridge connecting the two States, stretches across directly over the Falls, where the river; narrowed to half its usual width, rushes down the steep declivity of ragged rocks like a torrent. At the time I was there, the river was very low, in consequence of the great drought, but this enabled me to see the effect of the action of the water on the rocks of the "Old Granite State," for the New Hampshire claim extends to the west bank of the river. Holes were worn in the solid rocks, some no larger than my arm, and some six or eight feet in diameter, as smooth, and in about the shape of a complete tunnel.

But I am getting too lengthy, so I'll leave the rest till next time.

EGBRE.

BARBER SHOPS.—We learn from the Courant that an effort is being made among the barbers to close their establishments on the Sabbath. We hope they will succeed. There is no necessity for making a political rendezvous of the barber shops on Sunday mornings.

A GREAT ARCHAEOLOGICAL DISCOVERY.—Mr. Alexander Humboldt, in a *Gazette de Spence*, gives the details of a discovery, made recently at Athens of the identical edifice in which the sessions of the celebrated Council of Five Hundred were held.—Although as yet only one foot from the surface of the earth has been reached in the excavations, more than a hundred inscriptions, columns, statues, &c., have been found, which leave no room to doubt that the spot on which this famous building stood has actually been identified. It is thought to be the most important discovery of the kind which has been made for a long time.

Alfred Smith, Esq., has been elected President of the Connecticut River Banking Company, in place of William H. Inlay, Esq., resigned. Mr. Smith was formerly President of this bank.

"THE HOME CIRCLE" is the title of a new paper just started in this city by P. Brackett & Co. It is devoted to literature, science, &c., &c., and gives evidence of talent in its general arrangement. It is published once a fortnight at one dollar a year.—its mechanical execution is decidedly neat.

## Services and Resolutions in Commemoration of the late Rev. Wm. T. Biddle.

BRO. BURR:—The following is a copy of the series of resolutions, adopted by the members of Madison University, in reference to the death of the lamented Biddle. Probably very few ever graduated from this Institution, for whom both Teachers and Students entertained higher hopes, or cherished stronger sentiments of esteem and affection, than the subject of the present notice.—Nor was this feeling confined to the University.—In the churches of this region with whom he occasionally labored, his memory is cherished with deep interest and mournful tenderness. Leaving the Institution as he did in health and in the vigor of manhood, with talents, and manners, and acquirements well adapted to missionary labor, and with attainments in piety of more than ordinary character, no one thought of hearing of his death, till he had grown grey in missionary toil. The news of his death thrilled the bosoms of his fellow students and numerous Christian acquaintances, with sensations of profound astonishment and of poignant grief. Last Sabbath, Oct. 26, services in commemoration of his death were held in the Baptist church of the village. A deep solemnity pervaded the crowded assembly, which had gathered on that occasion; and as Rev. Dr. Eaton introduced the services, by reading the well known hymn, "Rock of ages, cleft for me," etc., the hymn which at the request of the departed one, the grief stricken bride sang in the sweet moaning tones of half suppressed emotion by the bedside of her dying partner the solemn silence and tearful attention of the audience betokened the feelings which filled their hearts. Rev. Dr. Dowling of New York city was the preacher of the occasion; and for an hour and a half, kept the audience in breathless attention, as he briefly sketched his life, and narrated the events of his last sickness and death, and adverted to such topics of instruction and admonition, as the occasion suggested. But I must not detain the readers of the Secretary longer upon these events. Suffice it to say the hope of many, that the death of Biddle will be the means used by Him, "who rules the armies of heaven and among the inhabitants of earth," to awaken the inquiry in the hearts of pious young men, whether it may not be their personal duty to enter the foreign missionary field. B. Madison University, Nov. 1, 1851.

## RESOLUTIONS.

Whereas, The Great Head of the church in his infinite wisdom, has been pleased by an inscrutable and mournful Providence, to remove by death our dear brother, Wm. T. BIDDLE, who was for many years a most valuable and highly esteemed member of this Institution, therefore

Resolved, That we do not feel it both a duty and a privilege, to record the sentiments and the feelings of our hearts, with which, we cherish the memory of the deceased.

Resolved, That as a gentleman, he was respectful, courteous, and upright; as a friend, he was faithful, affectionate and sympathizing; as a Christian, he was uniform and consistent in his deportment; laborious and constant in his efforts to do good; and faithful in the discharge of Christian duty. He possessed a meek and amiable spirit, and was a most worthy example of piety.

Resolved, That while we do not murmur, but on the other hand, recognize the hand of an infinitely wise and beneficent Father, we still feel deeply afflicted by this unexpected and mysterious dispensation of Divine Providence. And while tears of anguish continue to flow from the eyes of the heart stricken widow, and the bereaved family and friends, we will mingle with them our tender sympathy and sincere sorrow.

We mourn for ourselves, because we have lost a beloved brother and friend. We mourn for his dear companion and friend, to whom he was so justly dear and valued, and whose bright hopes were so soon changed to bitterness and grief. We mourn for the church, because a bright light has sunk below the horizon. We mourn for the poor benighted heathen, because one who loved to carry them on his heart to the throne of grace, and who was eminently qualified to benefit them, has fallen. But heave our mourning ceases; for with him all is well.—all is bright.

Resolved, That we should receive this dispensation, as a most solemn and impressive admonition from God, that we be already. While Bro. Biddle was with us, he taught us how a Christian should live; and in dying he showed how a Christian may die. We strive to imitate his holy and exemplary life, in applying ourselves to duty and usefulness while we live, and then our death will be peaceful and triumphant like his.

Resolved, That we send copies of these resolutions for publication, to papers in this Village, to the Bap. Register, Utica, to the Chronicle, and to the Recorder, New York city, to the Christian Secretary, Hartford, and to the Watchman and Reflector, Boston.

In behalf of the members of the University,  
A. T. ROSE,  
M. J. KNOWLTON,  
N. J. NORTON.

Madison University, Oct. 30, 1851.

## Ordination.

Pursuant to an invitation from the Baptist Church in Wallingford, an ecclesiastical council convened with them, Nov. 6th, for the purpose of taking into consideration, the propriety of ordaining to the work of the Gospel ministry, Bro. CHAS. KEYSER.

The council was organized by the appointment of Rev. A. E. Denison, Moderator, and Rev. M. Winston, Clerk. The following churches were represented:—Clinton, First Church Hartford, Meriden, Southington, Essex, First Church New Haven, South Church Hartford, Academy St. New Haven, 1st Church Middletown.

After having listened to an interesting relation, by Bro. Keyser, of his religious experience—call to the ministry—and views of Christian doctrine, and having experienced the highest satisfaction with his statement, the council unanimously decided to proceed to his ordination, which took place in the afternoon of the same day in the following order:—Reading of Scriptures by Rev. M. Winston—Introductory prayer by Rev. Joseph A. Bailey—Sermon by Rev. J. N. Murdock—Ordaining prayer by Rev. H. Miller—Charge to candidate by Rev. D. Robinson—Right hand of fellowship by Rev. A. M. Hopper—Charge to church by Rev. A. E. Denison—Concluding prayer by Rev. S. D. Phelps—Benediction by the candidate.

Bro. Murdock preached a very excellent and appropriate discourse from 2 Cor. v. 20. The ordaining prayer by Bro. Miller was one of holy fervor. Bro. Hopper, in extending the right hand of fellowship, happily referred to his having been a room mate with Bro. Keyser, in college; they had often, while thus associated, talked and prayed over the spiritual destitution around them, and yearned for the active duties of the ministry—they had now entered upon the broad arena of action, and he welcomed his brother to a participation of the joys and labors of the Christian ministry.

Bro. Keyser graduated from the collegiate department of Madison University, in '49, and more recently from the Theological department of Rochester University. He is a young man of fine talents and



greatability, and we congratulate the church in Walingford upon the acquisition of one whose promise of usefulness is so encouraging.

By order of the council.

M. WINSTON, Clerk.

**NEW MAP OF CONNECTICUT.**—Mr. Roderick Nevins of this city, has recently published a new, and very valuable map of Connecticut, including parts of New York and New Jersey. One merit of this map, which renders it decidedly superior to any of its predecessors, is the names of a very large number of villages and settlements which appear in their proper places in their respective towns. We are not aware that the publisher claims that every such locality is marked on his map, but from an examination of it, we find it approaches nearer to accuracy than anything that has gone before it. All the rail road, and proposed rail road tracks, are down; as also a full view of Long Island Sound—Long Island, the Hudson river as far up as Columbia county, together with the river counties on the West side of the Hudson.

The map is about 25 by 32 inches, is highly finished, and well worthy the attention of those in want of such an article. For sale by the publisher, Central Row, and by P. Brockett & Co., and E. Hunt.

An interesting revival of religion is said to be in progress in Phillips Academy, Andover.

#### IMPORTANT MEDICAL NOTICE!

Dr. Carter removing the worst of Chronic Maladies!

Dr. W. H. CARTER, since his arrival in the city of Hartford, having cured and is now curing every case of *Asthma* and *Scrophula*, induces him to offer the reward of 500 Dollars to any person or persons who will produce a case of *Scrophula* or *Asthma* that he cannot cure, providing the disease has not resulted in Consumption.

The Doctor may be found at his office No. 13 South Main st., near the South Park. nov. 4.

#### Deaths of the Week.

**STEALING ONE'S WIFE.**—At a recent term of the district court in Cedar county, Iowa, the jury rendered a verdict of \$5,000 for the plaintiff in the case of Brown vs. Stiles. The defendant was charged with abducting the plaintiff's wife, and securing her and her children.

The state of Boughton & Rockwell, in Ridgebury, was first robbed, it is supposed, and then burned to the ground, on Tuesday night last. Loss \$2000—insured \$1600.—N. H. Reg.

**A REMARKABLE CASE.**—There is a woman at Campbell, near here, who has lain upon her bed for sixteen years. She was prostrated after a child birth, became paralyzed, and has never recovered. The child lived, was healthy, and is now a fine young woman. The mother is not capable of moving any of her limbs in the slightest manner and cannot sit up. She can hear, but cannot speak loud or distinct. What is very remarkable, she appears to be fleshy, has a fair countenance, and a good appetite, though on account of her immobility, her food is given in soup or liquid form. She does not change for the worse, but remains as she has been for many years.—Her bed is made by rolling her from one side to the other, and she has no acute pain. Her hands remain crossed upon her breast—her fingers are white and smooth almost as ivory. It is singular that in this inert state of body, the process of digestion should go on so regularly as it does. Nothing is done for the restoration of this woman. She is now about 40 years old, and during her confinement has seen her husband die in the same room occupied by her. Is not her case a peculiar one?—Eastport (Me.) Sen.

**A NOVEL SIGHT.**—Two large, gracefully proportioned, slightly looking deer—a doe and a buck—passed through Broadway yesterday afternoon, attached, in the usual style, to a light wagon containing two gentlemen. The buck bore his antlers aloft with true dignity, while its timid mate was keeping her confinement has seen her husband die in the same room occupied by her. Is not her case a peculiar one?—Eastport (Me.) Sen.

**CURIOUS FACT.**—There is a venerable citizen now living in the neighborhood of Cincinnati, who being in his 95th year, can remember the signing of the Declaration of Independence. He has voted at every Presidential election since the organization of the Government. The Commercial says:—

He descended the Ohio river, and passed the point where Cincinnati now stands before a single tree had been felled upon the spot, and before even a thought of our present power had entered into the dreamy phantasies of prophetic speculation. Think of it! One now among us—one among 200,000 in the grand world where we now live, foretold Cincinnati was born! We can scarcely realize it; but yet it is so. The onward march of impetuous civilization has worked wonders in this great country of ours. This old man can yet see to read without glasses, and is possessed of the vigor of middle life.

Emigration Westward continues to prevail, and of late has appeared on the increase. During the past few days, we noticed some twenty families moving to Missouri; having trains of about forty wagons. In one of the wagons we counted ten children.

Yesterday we saw a train of wagons with which five families of free negroes were emigrating from North Carolina to the interior of Indiana.—Louisville Courier.

A Wild Cat, which has been in the habit of parading geese in the neighborhood of Milton, was caught in a trap a few days since, by Mr. Leverett A. Jennings. It weighed 23 1-2 pounds. Milton is a parish in the northwest part of the town of Litchfield.

The name of the woman who was killed on the New York and New Haven Railroad, Thursday night, was O'Brien. She was from Norwalk. She was on the bridge, as the train approached, with her head towards the cars, and was struck by the cow catcher on her forehead. Her skull was broken in and she breathed only a few moments after being struck. Her body was left at Stamford.

Drowned opposite Rocky Hill, on the 6th inst., Mr. Solomon Goodrich, aged 29 years. He was knocked off from a sloop, as the boom was swung round. He leaves a wife and two children, now residing in Rocky Hill.—Times.

A man fell asleep on the track of the Old Colony Railroad, in Dorchester, Mass., on Thursday night, and was completely cut to pieces by a passing train. His name was not ascertained.

A GRANDMOTHER.—As two urchins were trotting along together, one of them fell and broke a pitcher which he was carrying. He then commenced crying, when the other boy asked him why he took on so.

"Cause," said he, "when I got home, mother will whip me for breaking the mug."

"What," said the other, "haint you got no grand-mother living at your house?"

"No."

"Well, I have, and I might break two mugs, and they daint whip me."

The Great Western Railway Co. of Canada West have decided to adopt the compound rail (patented by John F. Winslow, Esq., of Troy), for their entire line of 238 miles; and the order for their iron has gone to England.

The Chicago Advertiser states that on the 27th ult., sixteen of the forty Hungarians which left New York for the West, came to that city from the Southern Michigan Railroad, where they had been at work, but were driven off by a mob, which attacked them in their quarters the Sunday before, and beat and robbed them, while one of their number was reading a copy of the Bible, which they had preserved in their own language.

The Washington News announces that Mr. Benton has left Washington to-day for Missouri, where he will remain until after the next August elections. His historical book is not yet wholly written, so the News says, and will not be issued until his return to Washington.

The apples of Western and Northern New York have been transported in large quantities to Southern Ohio, where the crop has failed. Between 10,000 and 15,000 barrels of apples, principally from Oswego, have already been landed at Sandusky, and sent South by the Mad River Railway.

The paper makers have recently held meetings in Berkshire County, and established a mutual insurance company for insuring their own peculiar kinds of property, which they believe have been charged too high by the old general companies.—Spr. Rep.

The proprietors of some kinds of medicine try to induce people to think they will cure everything. Dr. S. A. Weaver's Canker and Salt Rheum Syrup, to which the attention of every candid reader is called, in another column, will positively cure all kinds of humor, purify the blood, and strengthen the system.

#### CAMBRIDGE CATTLE MARKET

At Market, 1728 Cattle, 900 Bees, and 828 Stores, consisting of Working Oxen, Cows and Calves, two and three years old.

Prices—Market Beef, Extra \$6.50 per cwt.; 1st quality \$6.00; 2d do. \$5.50; 3d do. \$5.00; ordinary \$4.00.

Hides, \$5.25 per cwt.

Tallow, \$5.25.

Veal Calf, \$3.50, 600.

Stores—Working Oxen, \$70, 85a100.

Cows and Calves, \$20, 25, 35.

Yearlings, None.

Two Years Old, \$14, 20a29.

Three Years Old, \$18, 28a35.

Sheep and Lambs, \$7.50 at Market.

Prices, Extra \$4.50.

By Lot, \$1.50, 2.00, 3.00.

Swine, Retail 5a6 1-2.

#### CONNECTICUT LITERARY INSTITUTION.

The Winter Quarter of the Connecticut Literary Institution will commence on December 1st, 1851. All who propose to enter the school on boarding scholars, are requested to be present on the Saturday previous.

Suffield, Nov. 10th, 1851.

**D. IVES, Sec'y.**

**NEW BRITAIN.**—Subscribers in New Britain are notified that an agent will visit that town in the course of next week for the purpose of collecting subscriptions. We give the notice in advance in order that those in arrears may be prepared to meet their bills when they are presented.

**Receipts for the week ending, Nov. 12.**

L. B. Blood to 29 v 15; H. K. Beebe to 11 v 15; E. L. Brown to 1 v 15; Miss Eliza Powers to 37 v 15; Mrs S Miner to 1 v 15; S S Miner to 8 v 15; C B Miner to 39 v 15; G S Andrews to 7 v 15; D Bidwell to 37 v 15; Frederic Hubbard to 1 v 15; Dea R A Avery to 1 v 14; Geo W Rogers to 38 v 15; J. Darrow, Jr to 3 v 14; C S Howard to 29 v 14; L C Slate to 1 v 15; Z O Lombard to 35 v 14; Mrs N C Bolles to 37 v 15; Rev M Miner to 15 v 15.

#### MARRIED.

In Wethersfield, Nov. 11th, by Rev. P. Brockett, Rev. JOSEPH A. BAILEY, of Essex, and Miss JANE AYRAULT, of Wethersfield.

In Stafford, Nov. 3d, by Rev. Thomas Holman, Mr. Francis M. Eager and Miss Elizabeth M. Bunker, by the same, Nov. 5th, Mr. Albert Burdett and Miss Amanda Stimpson.

In Chester, on the 2d inst., by Rev. Isaac Chesbrough, Mr. Titus Bailey, of Chester, and Miss Eunice H. Wright, of Westbrook.

In this city, in St. John's Church, on the 6th inst., by Rev. S. Benedict, Capt. James R. Sloan and Miss Aurelia Treat.

In Norfolk, Oct. 23d, Jonathan Gillett and Betsy Dowd.

In Milton, Oct. 19th, Fayette W. Smith and Ellen J. Stone.

In Watertown, Oct. 22d, Elmer H. Northrop and Laura J. Dutton.

In Enfield, on the 4th inst., Mr. Charles S. Cooley of Hartford, and Miss Elizabeth Meacham of Enfield.

In Shrewsbury, Mass., on the 5th inst., by Rev. Nathan Williams, R. Augustus Erving, Esq., of this city, and Miss Anna E., daughter of Col. Seth Wyman, of Shrewsbury.

In New Haven, on the 2d inst., Wm. A. Clark and Catharine A. Farley.

#### DIED.

In Rocky Hill, on the 1st inst., Mrs. Ruth Hollow, aged 67.

In Glastenbury, Oct. 28th, Mr. James Goslee, aged 81.

In Wethersfield Oct. 27th, Mrs. Abigail Woodhouse, relict of the late Capt. Samuel Woodhouse, aged 92.

In Windsor, Oct. 13th, Mrs. Eleanor Wilson, aged 63.

In Litchfield, on the 3d inst., Walter Woodruff, aged 19.

In Woodbury, Oct. 29th, Mr. Reuben Walker, aged 75.

In Milford, Oct. 31st, Mr. George Stow, aged 20.

In Plainfield, Oct. 29th, William H. Cutler, aged 22.

In East Haddam, Oct. 28th, Mrs. Laura Emmons, aged 93.

#### Advertisements.

**WM. C. WRIGHT, Professor of Music,** from Utica, N. Y., having become a resident of Hartford, respectfully tenders his services to the inhabitants of this city as a teacher of the Piano Forte, and Vocal Cultivation—in both of which departments he hopes to give entire satisfaction, especially to such as desire thorough instruction, and who aim at a style of performance accurate, brilliant, and expressive.

Having devoted many years to the study and teaching of *Vocal Cultivation*, as well as the art of playing the Piano Forte, he flatters himself from past experience, that he may be successful not only in assisting many to remove those obstacles which bad habits, and wrong ideas, more frequently than nature, place in the way of their vocal improvement, but also to direct his pupils generally in the study of *Vocal Cultivation*—in both of which departments he hopes to give entire satisfaction, especially to such as desire thorough instruction, and who aim at a style of performance accurate, brilliant, and expressive.

Persons desiring to learn anything further relative to terms or mode of instruction, will be gladly rendered the desired information by calling at 215 Main street.

WASHINGTON, Nov. 8.

The Intelligence publishes the official announcement of the appointment of Judge Sharkey, as consul at Havana.

The Congregational Church and the Female Seminary at Racine, Wis., were destroyed by fire on the 24th inst. The church was insured for \$3,000.

**WM. C. WRIGHT.**

**WANTED.**—An intelligent, active boy, about 15 years of age, who minds his mother and is willing to make himself useful to his employer, is wanted as an apprentice to the printing business, at this office. Application should be made without delay.

Oct. 31—35

#### ESSEX FEMALE SEMINARY

WILL open its Winter Session Wednesday, Dec. 3d. Terms reasonable. For healthfulness of location and completeness of arrangements, this Institution can hardly be surpassed. Thorough instruction is given in each Department, and the social and moral influences of a well-regulated household secured to each pupil. Its location on the beautiful margin of the Connecticut River, near the seaboard, and is easy of access by the New York and Hartford daily steamboats. For health and recreation, teachers and pupils are furnished, from the stable of the Seminary, with elegant carriages and saddle horses, well trained for Ladies' use. Circulars may be had of LUCIUS LION, A. M., Principal and proprietor, Essex, Conn.

**BOARDING.**—The subscriber, who has kept a boarding house for a number of years in Philadelphia, having recently removed to Suffield, nearly opposite the Institution buildings, would inform the public that she will take a limited number of young gentlemen or lads as boarders at a reasonable price.

CHARLOTTE PEASE.

Suffield, Nov. 10th, 1851.

**WILLIAM JAMES HAMERSLEY,**

**HARTFORD, Conn.,**

**PUBLISHES THE FOLLOWING**

**VALUABLE BOOKS,**

**SCHOOL AND COLLEGE SERIES.**

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**WILLARD'S ANCIENT GEOGRAPHY AND ATLAS.**—This work has been recently revised by the author, with the assistance of Mr. WALTER, Professor of Geography in the Royal Schools of Berlin, Prussia.

**WOODBRIDGE'S MODERN SCHOOL GEOGRAPHY.**—Accompanied by an Atlas, Physical and Political. The attention of school committees and others is particularly invited to this work. Wherever introduced, it has given great satisfaction. It is confidentially claimed to be the best School Geography before the public. It is recommended in the highest terms by Rev. T. H. Gallaudet, R. Rev. Thomas C. Brownell, Prof. Goodrich, of Yale College; Rev. Dr. Bushnell; Wm. A. Alcott, Esq.; Bishop Potter, of Pennsylvania; Rev. Simon North, President of Hamilton College; Emerson Davis, Esq., of Mass.; and by numerous practical teachers and other friends of education.

**FLINT'S SURVEYING.**—New and Revised Edition.

**ROBINSON'S OUTLINES OF HISTORY.** New Edition, enlarged and improved.

**THE CLASS BOOK OF NATURE.**—Containing Lessons on the Universe, the Three Kingdoms of Nature, and the Form and Structure of the Human Body. With Questions, and numerous Engravings. Highly recommended and extensively used.

**THE PRACTICAL SPELLING-BOOK.**—By T. H. Gallaudet and H. Hooker—on a new plan.

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Although recently published, this work has been received with great favor, and is regarded as superior as an elementary book to the treatises either of Abercrombie or Watts.

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Some of the higher works in the following series are used in the principal colleges of the Union:

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This is the most elegant Drawing Book published in the country.

WHISPER TO A BRIDE.—By Mrs. Lydia H. Sigourney. Price in scarlet cloth, gilt edges, 63 cents; elegant white watered silk, gilt edges, \$1.25. Persons in any part of the country, wishing single copies, can be furnished by mail, postage prepaid, on remitting the price to the publisher. Sum of less than one dollar can be remitted in postage stamps.

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RECENTLY PUBLISHED:

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First Impressions of England and its People, by HUGH MILLER, author of "Old Red Sandstone."

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"Mr. Miller's style is remarkably pleasing; his mode of popularizing geological knowledge unsurpassed, perhaps unequalled; and the deep reverence for Divine Revelation pervading all, adds interest and value to the volume."—N. Y. Com. Ad.

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Family Pictures from the Bible, by Mrs. Ellet, author of Women of the Revolution, elegantly bound in fine Tky. Morocco, and illustrations by the most eminent artists.

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Just received and for sale by

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#### A NEW WORK FOR BOOK AGENTS.

The subscribers have in press a new work, entitled, "THE HEROES AND MARTYRS OF THE MODERN MISSIONARY ENTERPRISE," together with some sketches of the earlier Missionaries, edited by L. E. SWIFT, Esq., with an introduction by Rev. Wm. B. SPAGNOLE, D. D. It will contain the lives of the Missionaries of all denominations, illustrated with numerous steel plate portraits, printed on extra fine paper, and substantially bound; the whole forming an octavo of about 600 pages.

This work will be sold entirely by subscription and will be ready for agents very soon.

Fifty active gentlemen of indomitable perseverance and pleasing address are wanted to canvass the New England States. Such men can make from 75 to 150 dollars per month.

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#### MUTUAL COMPANY.

Incorporated by the State of Connecticut, and officially

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For Life.

The friends of Temperance in this city and State have recently procured a Charter for a Life Insurance Company, which will insure the lives of temperance men, by themselves, that may ever be admitted to the society of intemperate men, without being subject to pay increased rates of premium.

It is well settled fact in the history of Life Insurance Companies in this country, that full benefits of their temperance principles, both to the insured and to the community, can only be secured by the exclusion of intemperate men from the ranks of the Company, after due investigation.

It will be seen that such are the true principles of this Company, that they are not only sound in principle, but also in fact, and are calculated to secure to the insured a more certain and prompt payment of claims than any other system of insurance.

It is the design of this Company to insure upon the basis of the temperance principle, and to give full benefits of their temperance principles, both to the insured and to the community, can only be secured by the exclusion of intemperate men from the ranks of the Company, after due investigation.

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## POETRY.

From Blackwood's Magazine.  
THE HEART'S PRISON.

Here, take this heart, an angel said,  
(His hand the while a heart conveyed.)  
'Tis lawless, godless, rude, and wild,  
With every stain of sin defiled,  
And must, so stands the Eternal will,  
Be closely barred and fettered, till  
Its dreary penance term expired,  
It be once more with goodness fired;  
Or, failing that, forever be  
Shut up in hopeless misery.  
Th' avenging demons took the heart  
And gloated o'er its every part;  
To think, (O pleasing thought!) that heaven  
To them its punishments had given.  
And first, they sought fit substance out  
For barriadoes, firm and stout,  
To shut the victim closely in,  
Ere its dire fettering should begin.  
They met Remorse; and he quickly found  
Firm matter the prison to build.  
But they said that when hearts shed tears around,  
As the drops, the prison filled,  
The walls of Remorse were such no more;  
But formed, as that flood distilled,  
The call for a contrite spirit, and poor,  
And the fiends could no longer guard the door.  
Then Madness came; and he, storming cried,  
That in his ever-boiling sea,  
He could find stern-tempered stuff, and tried,  
That should mock all hopes to flee.  
There are chinks, said the fiends, in the stuff,  
though strong,  
That has oft been supplied by thee;  
And the day-spring, finds its way ere long,  
And then the heart's sorrows are turned to song.  
Fools! Fools!—a deep and mocking voice  
Behind them cried: they turned to see,  
Bent low with age and misery,  
A crippled wretch, a hideous man,  
Whose iron features, to rejoice  
Had long forgotten: scarce a span  
His slow and weary feet could move.  
"Fools! Fools! to hope that aught could prove  
A dungeon, (said the wretch abhorred),  
For human hearts, save my material.  
Turn in with me." The Demons turned,  
And saw a forge, where numerous, burned  
Thick heavy bars. This precious ore,  
He said, no art, no hand imperial,  
No heavenly magic can o'erpower.  
No tears will melt it, no bright beams,  
No fresh and dewy morning gleams,  
May pierce, or noontide glare  
This metal forged in fire of Hell.  
Its name, its nature, is—Despair.  
The flaming bars, the demons seized,  
And with that dire metal they went well pleased  
The heart's sad house to prepare.  
And still, as their horrid task they fly,  
They shout to their brother-fiends that passed,  
If a dungeon ye want that shall overlast,  
Oh! build its walls of Despair.  
And the wild caves of Hell flung back the cry,  
Oh! build its walls of despair.

From the Christian Intelligencer.  
WHAT PREPARATION HAVE YOU  
MADE FOR ETERNITY?

Perhaps many readers of this paper, as their eye glances over the question that stands at the head of this paragraph, may be inclined to say—"Ah! this is a subject I dread to approach, let it pass for the present at least with a cursory glance." Pause a moment, we would say to such, before you leave this subject, to gratify your curiosity in the perusal of articles more congenial to your taste. Let us see whether the very fact, that you fear to think upon this question be not the strongest argument that could be brought for immediate, and close, and prayerful attention to it. What is the cause of this fear and dread? It must be that while you acknowledge that eternity is approaching, and that on the few years you spend here, the character of that eternity depends—your conscience tells you, that you have absolutely done nothing—that the great work of preparation is yet to be begun. If eternity be a dream, is it not the height of cowardice to tremble at phantom? If you feel that no preparation is needed, surely this question can bring no terror to your mind. And if you have laid up treasure in Heaven, as your eternal home, although it may be a solemn thing to step out of time, and become an inhabitant of eternity, it is a solemnity consistent with the utmost cheerfulness and composure of mind. The contemplation of the great change, and a frequent careful examination of "the stores you have laid up against the time to come," will only fit you better for it. If you fear to agitate this question, it is because you read in it a sentence of condemnation of your past and present conduct.—Arraigned as a culprit before the bar of conscience, you can only plead guilty to the charge of criminal neglect, while the faithful monitor thunders in your ears—"Thou art the man, who art neglecting the soul's eternal interests for the trifles of an hour." And "if your own heart condemn you, how much more that God who is greater than your heart." Oh! traveller to eternity, if to this hour, this world has had all your thoughts, and occupied all your attention, and no provisions have been made for the next, you have reason to tremble. If you cannot bear to be brought before the tribunal of conscience here, how will you appear before the judgment seat of Christ hereafter? If fearlessness sometimes surprise you, when a solemn truth is brought home to your heart by a fellow mortal like yourself, "how will your heart endure or your hands be strong, when God himself shall deal with you." "What meanest thou, Oh! sleeper?"

If unprepared to meet God while your eye rests upon these lines, you are in fearful danger, and to shut your eyes to your real state,

is only to increase your peril, and prepare you for an awful surprise when the death-summons shall come. Do you expect to put far off the evil day in reality, by ceasing to think of it?—It will only come the sooner. As the traveller who sleeps upon the road, finds himself, ere he is aware of it, at the end of his journey.—You may slumber, but "your damnation slumbereth not." Oh! beware, lest the King of terrors come upon you as a thief in the night, and your disembodied spirit driven away in its wickedness, enter its eternal home unprovided for, and unatoned for in the blood of Jesus Christ. Be persuaded, before you lay aside this article, to examine your hopes for eternity, if they are not built upon the rock of ages: if your trust be not in Jesus Christ, the sinner's only hope—the only shelter from the wrath to come. Give no sleep to your eye-lids, till with strong cries and tears you have sought an interest in his precious blood. Remember that a soul which is to live all the life time of God himself is at stake. An eternity of deep increasing anguish, or an endless life of joys unspeakable, may depend upon the brief point of time, while I am speaking and you are listening. Be up then and doing." What thou doest do quickly.

"For swiftly time is flying;  
The thoughtless man  
Who laughs to-day,  
To-morrow may be dying."

## INTERESTING PROVIDENCE.

The Rev. O. M. Johnson, who has been appointed Seaman's Chaplain at Rio Janeiro, S. America, has recently requested a set of the publications of the Massachusetts Sabbath School Society for the benefit of the Seaman and such other persons at that port as he may persuade to read them. The books were immediately ordered, a line was written to the Superintendent of the Tabernacle Sabbath School, Salem, inviting his school to raise \$20, the sum necessary to purchase them, and promising, in case they should comply with the invitation, that Mr. J. should correspond with them.

We have received a letter from the superintendent, signifying a compliance with this invitation. In this letter he says, "A particular providence seems to have sent the appeal to the right place. Sabbath before last, a lovely little girl 10 or 11 years of age, left our school. My heart was unusually sad as I took the dear child by the hand and said a word or two on the importance of now loving the Saviour, and then bade her, perhaps a last farewell. You wonder why I was so particularly sad in this case. Let me tell you, she was going, and now has gone, to live in a place where no Sabbath school exists; where all is darkness and sin. Let me tell you, she was going, and is now on her way, to Rio Janeiro!! I wanted to do something for this lovely child, and now Providence has pointed out the way."

How much we should see to admire, were we to habituate ourselves to notice the hand of our Heavenly Father, in all the events and even the minute occurrences of life!—N. Y. Evangelist.

We have to suggest to the Editor of the Biblical Recorder, that we pass for the present, the abstract question of slavery, with the hope, and in the expectation, that he will apply himself to the removal of what he admits to be the abuses of slavery. When these manifold abuses shall have been removed, so that we can see slavery in the abstract, possibly we shall have come to an agreement in judgment whether slavery in the abstract be right or not.—Watchman.

## THOUGHTS ON JOB XXIV. 1.

BY CARYL.

"Why, seeing times are not hidden from the Almighty, do them that know him not see his days?"

The days of God are days when he worketh, whether it be a work of judgment or a work of mercy. For as times in the former part of the verse, so days here, include what is done in those days. When God does any thing among men which eminently shows him to be God, that in Scripture is called the day of God. Isa. 2, 12. Such days, or the time when they shall come, are hidden from those that know him, (viz. the righteous), either as regards them, or his judgments on the wicked.

These times are kept secret for various wise reasons.

1. To reprove the curiosity of men. Man is given to vain curiosity; and he is in nothing more vainly curious than in his desires to know the times which God hath hidden from him.

2. God hides the issues and events of future times, that we might be kept to present duties, to the work and business of the day. He conceals from man the precise day of his death, that he might every day be preparing to die. If men had all times in their hands, they would quickly lay the greatest and best part of their work out of their hands.

3. God hideth times to try the faith of his people, whether they can depend upon him in the dark; whether, when they know not when the times shall be, or what a day may bring forth, they can yet freely trust him for all their days. He that lives by faith at all times, troubles not himself about what shall be next in time, nor what the next times may be.

4. God hides times, that we may be guided by rules, and not by events. The mariner at sea can be guided by nothing but rules. Could he see the destined haven, he would lay by his compass and tables, and instruments, and steer his course by his eye; but while he is at sea, he must steer his ship by his compass and his rules, trusting to them to bring him safe to port. So must the people of God walk by faith and not by sight; whether their way and the way of God is plain or intricate.

## REV. DR. OWEN.

On the morning of the day on which Dr. Owen died, Mr. Thomas Payne, an eminent minister, who had been entrusted with the publication of "Meditations on the Glory of Christ," called to take his leave, and to inform him that he had just been putting that work to the press. "I am

glad to hear it," said the doctor; and lifting up his hands and eyes, exclaimed, "But, O brother Payne, the long wished for day is come at last, in which I shall see that glory in another manner than I have ever done, or was capable of doing in this world!"

From a Correspondent of the Landmark.

## LONDON GIN SHOPS.

LONDON, July 21st, 1835.

A stranger in London is struck with the external splendor of the gin palaces, of which you have doubtless heard. These dens of drunkenness and iniquity are fitted up in the most superb style, and on the most extensive scale.—The doors and windows, and internal arrangements, glitter with brass ornaments, and stucco work of an elegant and fanciful description adorns the face of the building. I am informed that £5,000 is not unfrequently expended in fitting these establishments, and one was pointed out to me which cost £10,000. What is singular is, that these shops, which are met with in all parts of the city, are invariably numerous and splendid, in precise proportion to the poverty of the surrounding neighborhood. Those, for instance, in and near Drury Lane, Covent-garden, and Clare-market, are the handsomest in London; and no where in this mighty city is there more of squalid misery and filth, than in these great thoroughfares.

In a street or dirty court, the miserable appearance of which I cannot describe, and of the wretchedness of which no one who has not been an eye-witness can conceive, you may see one of these gin-shops, dazzling by its light and brilliancy, and forming a most striking contrast with the hovels which surround it. The gay building, perhaps, will exhibit a fantastically ornamented parapet, an illuminated clock, plate-glass windows, surrounded by stucco rosettes, and a profusion of gas-lights in burners of rich and beautiful construction.

If you cast your eye within these polluted, though brilliant dens, your attention will first be attracted to a crowd of loathsome beings in the human form, men, women, and children, in every variety of scanty and dirty apparel, waiting for a turn to sip at the poisonous fountain, drinking, lounging about, and in all probability squabbling, fighting, and swearing. Turning from this painful and disgusting exhibition of the natural effects of liquor drinking, your eye will fall upon the splendid arrangements which are made for dealing out the poison and death. You will see a bar of polished mahogany, elegantly carved, extending the whole width of the place; and you will be surprised at the ingenuity which is displayed in devising attractive titles for the different descriptions of gin: "The cream of the valley," "The real knock me down," "The good for mixing," "The celebrated butter gin," "The out and out," "The no mistake," and many others, equally inviting, and no doubt equally wholesome. Two side aisles display great casks, painted and gilded, enclosed within a highly polished brass railing, and bearing such inscriptions as "Old Tom," "Young Tom," "Sampson," &c. Behind the bar is a lofty and spacious saloon, full of the same enticing vessels, with a gallery round it, equally well furnished. On the counter, in addition to the usual spirit apparatus, will be two or three little baskets of cake and biscuits; the contents carefully secured from the abstracting touch of the motley groups of visitors, by wicker-work at the top. Behind the counter is the most unpleasant sight of all—two or three females, gaily dressed, joining perhaps in the giggling at a profane joke, and dispensing with liberal and industrious hand, the destructive spirits and compounds which are the occasion of all this misery and wickedness before them.

No imagination can picture the scenes of wretchedness which these establishments present. I am sure language would fail me, were I to attempt to give you a just idea of the degradation and wickedness which flow from them in one continued poisonous, fatal stream. Intemperance in America affords no parallel.—The Sabbath is of course utterly disregarded by the monsters of these gin-shops, and the poor creatures who sustain them; unless it be that it is made a special occasion of drunkenness and debauchery. When we consider the number of these shops, and the pestilential evils which necessarily follow in their train, we cannot wonder at the amount of disease and crime which abound in this modern Babylon.

London contains a population of nearly or quite two millions—and while on the one hand we behold here more than three hundred public institutions, to relieve human misery in every form, and promote the kingdom of Christ, on the other we see the most humiliating indications of human depravity. Thirty thousand persons are supposed to be supported by various kinds of depredations on the public; there are computed to be fifteen thousand boys who are trained to every variety of vice; and nearly one million persons live in the constant neglect of the public worship of God.

Yours,

J.

## AUTUMN.

"—Summer's gone."

It requires not the language of poetry to remind us of the coming autumn. "The last rose of summer" may linger a little while, and the sun may shine warmly, but the lonely condition of the one, and the pale rays of the other, tell to the practised eye that summer's gone.

There is a kind of pleasing melancholy that comes over the mind in its contemplations of autumn, which may be likened to the feelings of the faithful Christian when about to enter upon the dark valley of the shadow of death. He has passed the seed time and summer of life, and is standing amid the shadows and gloom of that last autumn which brings the harvest of all his toils and the reward of all his labors.

The killing frost of autumn falls not alone upon the green and beautiful vegetation of the earth. "Man too has his autumn. When he arrives at the evening of his existence, those beauties which adorned the spring of his youth and the summer of his manhood begin to discov-

er the autumnal tint—here and there a leaf has forsaken its parent branch. His joys and delights have all emigrated to another country—winged their way over the sea of time, and taken possession of a more benignant region.—And as the only time to prepare for the future is the present, it may be well to remember that man has also his winter, in which the cold wind will whistle about his frail tenement. There is little chance of any valued preparation for the future in the gloomy and forlorn season of life, when the stream of vitality is congealed with the ice of chilling old age. To-day man is like the stately poplar, rising majestically to the heavens. Tomorrow, fallen on the ground, and shorn of all its beauty.

The youthful prospect is bedecked with the evergreen verdure of spring, and the scenery of the matured mind often displays the beautiful placidity of summer. But the advanced in years can discover the brown tints of autumn, proclaiming themselves the harbingers of winter. The wintry sky at length is discovered, and man mingles with the clouds of the valley.—*Rutland Herald.*

From the Christian Advocate and Journal.

## FEMALE PATRIOTISM.

Messrs. Editors:—In the multitude of my thoughts, nothing lies with such weight on my mind as the interests of our American Israel.—I have, for a long time, feared and trembled for her, lest she, being exalted high, should be brought low. The seeds of bitterness have long been sown, have taken deep root, are growing luxuriantly, and are bringing forth their own fruits. New parties arise in the political as well as in the religious department, charging each other with all the blame; their vision is so clear as to discern a mote in their brother's conduct; but self blinds them to their own faults. Others have attached the blame to our official men, but we think this cannot all be true; we know the sore to be very deep, and feel as if all ranks, sects, and parties have contributed a share to the malady of which I speak. If our veteran fathers were to be called forth from their graves, like Samuel the prophet, they would say, Children of our pilgrimage below, why have ye disturbed our repose by your clamors, lying, mobbing, party spirit, drunkenness, and every foul and hateful sin? Have ye forgot, or did ye never know, it was we who guarded your mothers and you while ye slept; who toiled night and day, fought, bled, and died to break the British yoke, and procure your freedom, and secure you a republic—a gem of sufficient value to enrich all ages to the end of time? It was handed down to you gratis, and entailed to your children to the latest generation, firm as the laws of the Medes and Persians. All the powers of earth and legions of infernal spirits combined had not power to take it from you. No! nothing while you stood firm and united, trusting in God! Ask the dead of all generations, and the living of all dominions, if they ever heard of a boon like this. They would answer in the negative.—And will you be so foolish, so wicked, so fiend-like, as to barter away your republic, the beauty of the earth? and yet it already reels like a son of Bacchus. We think your case to be desperate, but not hopeless. If you will unitedly humble yourselves, turn from your evil ways, and ask pardon and protection of God, he will save you. Will not these things cause the feeling heart to melt; and will we, my dear sisters, sit contented, and let friends and foes, in every garb and shape, destroy our blood-bought and heaven-chartered rights? No, we will not. There is a God in Israel, and one too who hears and answers prayer. Let us awake, (my Methodist sisters, I was going to say, but will not be so contracted,) Christian sisters, nay, all that can say, God be merciful to us sinners, let us arise and see if there cannot be a voice of prayer from the female phalanx which will reach the ear of heaven's King, and let it be known that if females are not skilled in war nor inured to fields of battle, we can pray. Let us all, as if we were in one family, arise early every morning, and between the hours of four and five, raise our urgent petitions to Almighty God, that he would turn away the sore judgments we both feel and fear, that he would grant that our rulers may fear God and hate covetousness; that party spirit and every thing offensive in the sight of a holy God may be put away, and that we may lead peaceable lives in all godliness and honesty; and for the Church, that she may be purified and endowed with every Christian grace.

This is the ardent prayer of your sincere friend,

A SISTER IN THE CHURCH.

Cortlandville, N. Y. Sept.

## WHAT IS IDLENESS?

"Here," said I to my class of Sabbath scholars, as I held a little book in my hand, "this is for the child who can give me the best answer to the question—What is idleness?"

"I can, teacher," answered one; "if you say we are to learn our lessons, and we come to you, and don't know any of them, and have had nothing to prevent our learning—that is idleness."

"I can, teacher," continued another; "you tell us to come clean, and neat, and tidy; and if, instead of that, our tuppets and frocks are torn, though we had time to mend them—that is idleness."

"I can, teacher," said a third little creature; "if you tell us we are to be here at nine o'clock, and we loiter about and do not get here till ten—that is idleness."

Several of my young ones were silent; and I asked if any one had any thing else to say.

"Yes, ma'am," replied an elder girl;—"I know that what my school fellows have said is idleness, is so; but there is another kind beside that. We know that we are to be up in the morning, to pray for a blessing on the instructions we are to receive; to ask a blessing also, on our minister and school, to read a chapter in the holy Bible, and to be in time for prayer with our teachers; but if we waste the sacred morning in bed, and do not rise at a proper time—that is idleness."

When this answer was finished, each one seemed to say, "Verily I am guilty in this thing."

I paused for a moment, and then delivered the book into the hands of the last mentioned girl, for she, I considered, had answered the best.

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CANFIELD & ROBINS.

September 19, 1835.

## J. W. DIMOCK,

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Having just returned from New York, with a more extensive assortment of Goods than usual, would respectfully invite his customers to examine his stock, which consists in part of

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J. W. DIMOCK.

September 21.

## AARON CLAPP

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His friends and the public generally are respectful invited to call.

Hartford, Sept. 12, 1835.

## Baptist Tract Depository.

THE subscribers have been appointed the agents of the Baptist General Tract Depository for the Connecticut Branch, and have taken measures that will secure a constant supply of all the Tracts published by the Society. The public will be furnished with Tracts, on application at the Bookstore of the subscribers, directly west of the state-house, Main-street, Hartford.

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